352 deer sinew (tohi·lĭŋ tapn); all bars except bot-
854 tom one bound on underside of frame. Second specimen (1-28571) measures 43 in. overall, 35 in. from crotch to top; has 10 crossbars, nailed to frame as above; both specimens made and used by SWN. Both these cradles lack hood (ku·man); formerly tule hood, narrow at sides where it was fastened to cradle near top, and wider across central section, would have been attached to such cradle (SM, FP); strings of beads, which served to amuse child, depended from hood. Child
[482] lay on tule mat, wrapped in wildcatskin, tied down with native twine. Woman packed cradle on back, using pack strap; when she arrived at destination she leaned cradle up against tree or boulder, in shade, planting sharpened end of forked-stick frame in ground.

301 Sex of child occupying cradle not indicated
352 by any sort of decoration on either type of
562 cradle (all informants); repeated questioning on this point always brought negative response.

501 Rafts and ferriage; horses.- Large green
226 tules (šiʼi·bĭ·l), Scirpus acutus Muhl., from 6-8 ft. long, were tied with native twine into bundles of 4; these bundles were laid side by side and lashed together with native rope to make raft (ni·ht) 6-8 ft. long, 6 ft. wide (SM). This raft was square at both ends and not built
[221] up on sides; could carry 2 men and was used for spearing large fish on smooth stretches of Kern r. or on former lakes in South Fork valley, during winter only. Such raft serviceable only so long as tules remained wet; when tules dried out, raft became leaky, was discarded. Single individuals made such, but any man might use raft; when not in use, rafts kept drawn up on river bank.

Willow pole 6-7 ft. long, 2-3 in. in diameter, pointed at one end, used to propel raft. Man doing poling either stood or sat, shifting pole from one hand to other, while second man speared fish.

501 Kroeber mentions "balsas of bundled tules,
481 with a keel, a slender prow, and a square stern, (which) were made" by Tübatulabal (Handbook, 608); this information evidently based on Powers' statement (Powers, 393), obtained from widely-traveled Tübatulabal named Chico at Tule River reservation (Powers, 394). None of my informants knew anything about craft such as Powers describes. Garcés "supplicated [the Indians] that they should make a raft" to take him across unaugmented Kern, "and they answered me that they knew not [how to do so]. They conveyed me across between four of them by swimming, two taking me by the arms, and the other two by the body" (Garcés, 281). Garcés' statements accord with FN's assertion that goods or young children were ferried across large streams on men's backs, and
[221] SM's that men, women, children were all good swimmers, and that tule rafts were used only in winter, for very specialized purpose. Pots, large

72 visited the Tübatulabal to pick piñons, and they
173 and the Tübatulabal were friendly with each other again" (SM).

When Bill Chico was chief the Monilabal (Yokuts) from around Bakersfield made a raid into Tübatulabal territory; according to FP's account, "The Monilabal would kill lots of Tübatulabal women and take their beads from them. The Tübatulabal men would chase them back down Kern canyon. Once some Tübatulabal women were grinding acorns at a pit mortar when they saw the Monilabal coming; the women ran home and told the men about it. The Monilabal had feathers on their heads; they had come up the canyon to make a raid, and they killed 2 brothers. The Tübatulabal men chased them and caught up with those Monilabal, and they all jumped into the river (unaugmented Kern); they were way up in the hills whistling at each other, and it was dark when the Tübatulabal men came back from Kernville. The Monilabal had finally escaped by swimming across the river. The fight started in the afternoon and lasted until evening.

"After this fight the Tübatulabal men assembled. They were too angry to make a round dance; they just got together and went down E of Bakersfield; there they shot one man in the head. The
[648] war stopped then. After that Bill Chico and the Koso chief, Mouse, both went down to the Monilabal and told the Monilabal not to fight any more."

PROPERTY, TRADE, DIVISION OF LABOR

421 Personal property, wealth.- Man owned all
● 562 products of his labor, sons asking father's permission to use such; game man killed belonged to him, but he shared it "if people who wanted some
[602] came over to his house; he usually took a piece to his wife's parents too" (SM). Woman owned products of her labor, implements she used; her permission required for sale of such; children "didn't own anything" (SM, FP); LT said her father sold first basket she made, kept the pro-
[567] ceeds. There was no enslavement of debtors, war captives.

428 Some songs, such as bear, rattlesnake songs
424 owned by men, but not sold; rainmaker's songs,
538 outfit either buried with him or passed on by inheritance; man, woman owned right to narrate those myths regarded as his because he told them each winter, but after his death "anyone who remembered that man's stories could tell them" and eventually they came to be regarded as property of new narrator (SM).

556 Wealth amassed by men, women in form clamshell money, shell cylinders; these obtained either by inheritance or by selling meat, piñons, etc. Rich
[436] man or chief of advanced age sometimes had "3 antelope or deerskin sacks full of money"; each sack held about 500 long strings rated in American money at $2 apiece, 3 sackfuls totaling $3000. Such wealth hoarded during owner's lifetime; often hidden underneath boulders on rocky hillslopes;